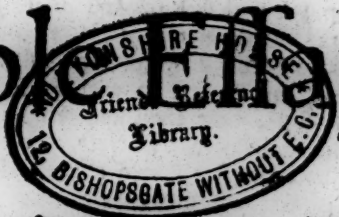


# A Charitable Essay,

I N



Order to allay the Outrage of a Contentious Apostate  
inverting his Error (from true Christian Faith and  
Charity) upon him, in his Book, falsely Stiled,

## New Rome Unmask'd, &c.

— Thy Backslidings shall reprove thee, Jer. 2. 19. —

**I**N the first place, let it be Noted, that Francis Bugg in his Epistle Dedicatory to Sir H. M. (in his late Book, falsely Stiled, *New Rome Unmask'd*, and her Foundation shaken,) doth thus Apologize, viz. *I have adventured to spend some Leisureable Hours to set forth to the World some Reasons, why it is no Apostacy from the Christian Faith to separate from the Quakers: Be pleased therefore, that under your Name and Patronage, they may appear as a Covert to veil their Imperfections, for defective they must needs be in many respects; first, for that I am not indued with that Spirit the Apostles had. — Pray Observe here his Reasons against the Quakers, (so called,) must needs be very lame and defective indeed in many respects, because they proceed not from the Spirit of Christ, being that very Spirit the Holy Apostles, and all true Christians, had and have, according to their several measures and degrees thereof; but it appears, F. B. is not indued therewith, but with another (a contrary) Spirit, from whence all his lame defective Reasons, and bitter Reproaches against us proceed; whence we may Argue,*

1. He that has not the Spirit of Christ, is none of his, Rom. 8. 9. but F. B. has not the Spirit of Christ, he is not indued with it, therefore he is none of Christ's, consequently no true Christian.
2. He that for some time was (in measure) indued with the Spirit of Christ, and afterwards so

he forfeits and loses such his Induement, or therein, he is an Apostate from Christ and Spirit; but, F. B. was for some time so indued with the Spirit of Christ, and afterward has backslidden, and turned from the same Spirit, therefore he is an Apostate from Christ and Spirit. I suppose the First Proposition, no rational Christian Man will deny; the Second, proved by F. B.'s own Convictions, Sense, Commendations, of the People called Quakers, their Doctrine and Ministry, As a dispensation of love of God sent as a visitation to Mankind, Christian Society, Love unfeigned, and blessed Eternally as in the beginning, and for many Years, &c. w<sup>h</sup> accordingly he has highly commended, both before and since his Conformity, in his Two Books, one Entitled, *De Christiana Libertate*, Ch. 1. 2. Printed Anno 1682. The other, *The Quakers*, p. 3. Printed 1686. about Two Years after his Conformity to the Church of England, so that he must needs have been indued with Spirit of Christ, whilst he felt his Blessings Presence among us; but now he has lost that Induement, he is not now indued with the Spirit of Christ, which the Apostles had, but since is a bitter Enemy to us, and Railer in Print against us, therefore he is an Apostate, not only from the People called Quakers, but from Christ and his Spirit. He proceeds in his Apology,

sufficient to grapple with such Scholars as are some of the Chieftains of the Quakers. *Ans.* However a F. B. art so plentifully accomplish'd with Pride and Scorn, and so puffed up with Pride and contempt against us, that thou knowest how to scoff, Flout, Disdain, Detract, and Persecute; such Rhetorick thy Bottle and Bundle is fill'd withal. But 'twere far more reputation for thee to study to be Quiet, and mind thy Business, than to busy thyself in Defaming and Reproaching others.

Thou hast accused us with a *Crooked Creed*, which thou callest the *Quakers Creed*, (made up of *Six Articles*, or *Six Creeds* rather,) which thou deniest contrary to what's either *Apostolical*, or *Christian*, chiefly concerning *Jesus Christ*, and the *Scriptures*, falsely insinuating our denial thereof in thy Epistle to the *Bereans*, ch. 3. p. 15. I must tell thee, 'tis such a Creed as I never before, to be termed a Creed; 'tis a Creed of thy own modelling, of thy own forming as a Creed, of thy own construing, and of thy own condemning also, as *Anti-Apostolical*, *Anti-Christian*, *Blasphemous*, and what not, &c. Thy chief Charge of our *not owning Him that was Born of the Virgin Mary to be Christ*; or, that *Quakers cannot call Him Christ*; and farther, *that the Quakers deny the same Christ Jesus*, ch. 1. [all which being *Notorious Falshoods*,] thou deduced from *Three Articles*, or *Creeds*, which thou hast formed, as the *Quaker's* out of *Isaac Newton's Questions* to the *Professors*; so thou art come such a *Learned Creed-maker*, that thou dost make *Questions*, *Creeds*, or turn particular *Questions* into a general *Creed*, and then make thy false *Construction*, and thereupon Cry, *Oh! Horrible Blasphemy*. And therefore the contrary sense of every Article alledged against the *Quakers*, may be rationally and justly inverted upon thee as thy Sense and Creed.

In the *First Article*, or *Creed*, thou Obtest, and wouldst impose on the *Quakers*, that the *Scriptures* do expressly distinguish between *CHRIST* and the *BODY* in which he came, between the *SUBSTANCE* which was *Vailed*, and the *VEIL*, &c. Lo I come, a *Body* hast thou prepared me: There is plainly *HE*, and the *BODY* in which he came; there was the outward *Vessel*, and the inward *Life*, &c. This being by *F. B.* condemned as *contrary* to the *Testimony* of the *holy Angels*, the *holy Apostles*, *blessed Martyrs* and *true Confessors*, for above these

*Christ* for whom the *Body* was prepared; 'twas not *Christ* that came in the *Flesh* or *Body*; there's no such distinction in *Scripture* as between *Christ* and the *Body*, the *Vail* and the *Substance*, the outward *Vessel* and the *INWARD LIFE*. Then, behold! this *Creed-maker's Creed*, how contrary to plain *Scripture-phrase* and distinction it is, viz. *The Body of Jesus*, Mat. 27. 58. *Christ* come in the *Flesh*, 1 *Joh.* 4. 2, 3. who calls his *Body this Temple*, *Joh.* 2. 19, 21. and the *Apostle* calls his *Flesh the Vail*, *Heb.* 10. 20. Lo, I come, a *Body* hast thou prepared me, *Psal.* 40. 7. *Heb.* 10. Was not this I and *Me* *Christ* the *Son of God*? And how plain is the distinction? And *Dr. Barns* himself (even as *F. B.* cites him, p. 19.) has the same distinction in his *Creed* or *Belief*, *That Jesus Christ who was conceived by the Holy Ghost TOOK Flesh of the blessed Virgin Mary*. Very true; who took *Flesh* of the *Virgin*? 'Twas *Jesus Christ*; therefore, *Jesus Christ* was before. Yet we'll readily grant that though the Names *Jesus* and *Christ* chiefly and in the first place belong to him that took the *Body* or *Flesh* (as *J. P.* explains his meaning) yet the Names *Jesus* and *Christ* were given to both his *Body* and *Soul* jointly and severally in a *Synecdochical* way of speaking.

It was *Christ* that dyed; but how? As concerning the *Flesh*, 1 *Pet.* 3. 18. For his *Divine Life* never dyed; nor did the *Soul* of the *Messiah* ever die. But to which chiefly and primarily were the Names *Jesus* and *Christ* given? 1. If to the *Body* or *Flesh* he took, then the *Body* was above and more excellent than his *Soul*, and the *Flesh* above the *Spirit*. 2. And if so then the *Son of God* either was not, or was not *Christ* before he took the *Body*. Oh! horrible Ignorance. How now *F. B.*! Why did not thy *Minister* stop thee from running into such *Socinianism*? Whither art thou run in thy *Opposition* and *Creed-making*; to render the *Quakers* horrible *Blasphemers*? As to *J. P.*'s words chiefly objected, *That we cannot call the Bodily Garment, Christ*. The word *Garment* I take to be only a figurative manner of speaking, as the word, *Vail* which is his *Flesh* is, *Heb.* 10. 20. An *Ingenious Man* would allow him his own meaning as he explains it; namely, *That we cannot call the Body (which he took upon him) chiefly and in the first place Jesus Christ*. It not being first, nor the *intire Christ*, because he was the *Son of God*, and consequently *Christ*, before he took upon him that *Body*, even when *God* created all things by *Jesus Christ*,

2. A Question, Creed 2. "If any have felt the saving Arm of the Lord, a measure of the same Life, Power and Anointing revealed in us and in our Vessels as was in his; Is it not of the same Nature, &c. Is not Christ the Seed? If this Seed grow up in me, is not Christ then formed in me? If I be ingrafted into and grow in it, am not I ingrafted into Christ? Is not this the same Christ that took upon him a Body of Flesh, and offered it without the Gates of Jerusalem? [To all which we say *Yea*] Is there any more Christ's than one? Or is there any other than he? Is Christ divided? Is there one Christ within, another without? [To all which we say *Nay*.] Our Adversary concluding his Remark hereupon, *That if the same Christ that offered up that Body be I N them, as they say, even the very same that suffered Death at Jerusalem; then he cries out, Oh! horrible Blasphemy. Pray then observe this Opposer's contrary Creed, e converso.* 1. That a measure of the same Life, Power and Anointing revealed in us, as was in Christ, is not of the same Nature [what pure Nonsense is this?] 2. That Christ is not the Seed; or, that Christ is not formed in them that are ingrafted into him and grow up in him 3. That this Seed, Christ, into which true Believers are ingrafted, is not the same Christ that took on him the Body of Flesh, and offer'd it without the Gates of Jerusalem [Oh horrible Ignorance! the Seed Christ is but one and the same indivisible Christ.] 4. That there's more Christ's than one, there's one *without*, another *within*; another than him that took the Body that suffered at Jerusalem, or that Christ is divided: [Oh horrible Antichristianism!] thus to oppose and deny Christ *within*, the Word of Faith ingrafted, and consequently Christ's coming in Spirit, as not the same Christ that came and suffered in the Flesh, contrary to the express Testimonies of the holy Prophets and Apostles, and of Christ himself, which are for the *one Seed*, the one Lord Jesus Christ, as both in the Flesh and in the Spirit; the word of Faith, the ingrafted word who is not divided; even the same Christ that suffered in the Flesh, being spiritually in true Believers; read *Joh. 17. 23, 25. I in them, and they in me, &c.* Whence I argue, If it was the same Jesus Christ that offered up the Body that said these words, *I in them and they in me*, then the same Jesus Christ is in true Believers: But it was the same Jesus Christ, &c.

Creed 3. "To whom do the Names and Ti-

*place belong? Do they belong to the* "which was *took* by him, or to him who took" Body, &c. [They belong chiefly and in the "place to him, the Son of God, who took" Body in *J. P.'s* Sense.] But this Creed makes *F. B.* objects, viz. *That the natural consequence of it, 1. That the Names Jesus and Christ do not properly belong to the Body as to the Treatise in the Body, That here they separate that which hath for ever joyned together.* [False, by the way we may distinguish where we do not separate. Then do but turn these Questions cited into *F.* contrary sense (in opposition to that of *J. P.* and 'tis this, viz. *That the Names and Titles of JESUS and CHRIST do not CHIEFLY and in FIRST PLACE belong to him* (i. e. the Son of God) who took the Body but chiefly and in the place to the Body which he took upon him, which prepared for him. Behold this Creed-maker's Creed! How Unchristian in it self, and Antichristian in its natural consequence, supposing Jesus Christ the Son of God was not in being before his Incarnation. Oh horrible Antichristianism! against which I propose these Arguments.

1. If Jesus Christ was before he took the Body or Flesh, then the Names *Jesus* and *Christ* chiefly and in the first place belong to Him that took the Body; but Jesus Christ was before he took the Body; therefore, &c. The first Proposition is unquestionable; for the second I farther argue.

2. If the Son of God was before he took the Body, then Jesus Christ was before he took the Body; but the Son of God was before he took the Body; therefore, Jesus Christ was before he took the Body (or came in the Flesh.) The first part is not to be doubted, That the Son of God was Anointed of God, the Christ of God, the Saviour of the World; the second Part, is evident that the Son of God was before he took the Body, because God made the Worlds by his Son, *Heb. 1. 2.*

3. If God created all things by Jesus Christ, then Jesus Christ was before he took the Body, but God created all things by Jesus Christ, therefore, &c. See *Ephes. 3. 9.*

4. If that Spiritual Rock which all Israel drank of was Christ, then Christ was before he took the Body; but that Spiritual Rock which all Israel drank of was Christ, *1 Cor. 10. 4.* And he esteemed the Reproaches of Christ greater Riches than the Treasures of Egypt, *Heb. 11. 26.* Therefore Christ was in Moses's days.

Christ was before Abraham was. *Is. 9. 6. His*



have been from of old, from everlasting, Mica 4. 2. also Heb. 7. 3. Therefore Christ was before took Flesh, or was born of the Virgin Mary: the general Consequence deducible from the Premises is, That the Names Jesus and Christ properly and primarily belong to him that took the Body, though sometimes given to each, and to the other.

The Creed-maker further objects, viz. *They say, That his Body was of an Earthly perishing Nature.* But what are they that so say? He hath notoriously wronged the People called Quakers, by imposing a false Creed upon them.

Where do they say, *That Christ's Body either was or is of an earthly perishing Nature?* I utterly deny the Charge, and F. B. also to be our Creed-maker, Confirmer or Expounder, who hath unjustly infer'd this upon us from *Is. Pennington's* saying, *He took upon him the Flesh and Blood of our Nature, which is of an earthly perishing Nature.* whereby neither he nor the People called Quakers say, That Christ's Body either was or is of an earthly perishing Nature; for his Flesh saw no corruption, therefore did not perish; tho' our Nature, our Flesh and Blood be of an earthly perishing Nature, so is not Christ's. I cannot rationally suppose that F. P. ever intended that Christ's Body (which on Earth did not corrupt) of an earthly perishing Nature now in Heaven as ours is now on Earth; (take his Words alphabetically) for it is such an absurdity as I do not think ever entered into *Is. Pennington's* mind, being a Man both of Learning, Sense and Conscience; [*The Flesh and Blood of our Nature*] being antecedent next to [*which is of an earthly perishing Nature.*] Therefore [*perishing*] appears only relative to *Flesh and Blood*, as 'tis our's and not to Christ's Body which is incorruptible.

*Object.* *Doth not the Name belong to the whole Church, &c. So that there are as many Christ's by their Birth, as believing Quakers. Oh! horrible Blasphemy.*

*Answer.* No, that's not our Doctrine; there's one Christ, and so but one Christ, 1 Cor. 12. 12. But in the Question into F. B.'s contrary Doctrine implied, and then 'tis *The Name Christ belongs not to the whole Body; Christ's Body* (i. e. his Church) *is Anointed*; it therefore hath no right to his Name as every Member thereof; but then doth not this bear contrary to the Apostle's Doctrine, viz. *as the Body is one and hath many Members, and all Members of the Body, which is one, though they are many, yet are but one Body, even so is Christ,*

1 Cor. 12. 12. The Protestant Annotations in Queen Elizabeth's Bible are, *"That we might be one Body with Christ, and the whole Church one Christ.* And on Ephes. 1. 23. *The Church is also called Christ,* 1 Cor. 12. 12. (What says our Adversary to these Annotations? Dare he judge them *horrid Blasphemy*?) And he that establisheth us with you in Christ Jesus, and hath *Χριστός*, Anointed us, is God, 2 Cor. 1. 21.

*Quest.* *But doth not the Name belong to the whole Body (and every Member therein) as well as to the Head?*

*Answer.* 1. Not Equally, because he is the Head. 2. Nor Literally to be so named, but virtually and spiritually, and so truly, with respect to that divine Power and Spirit, whereby both the Head and the Body are Anointed; and each Member partakes thereof in some measure. But Christ, the Head in all things, has the Preheminence, he was Anointed (more eminently) in Fulness, his Members in part or measure by the same Spirit and Power; he was Anointed above his Fellows, implying their being anointed in degree. *Χριστός*, Christ, signifies Anointed, as being the very Christ, the only begotten Son of God, which I know no Member of his Body assumes to himself; but *Χριστιανός*, Christian, which has relation to Christ the Anointed; for where Christ's Church, which is his Body, is said to be the Fulness of him that filleth all in all, Ephes. 1. 23. 'Tis not of the Church as distinctly considered from the Head; but Christ the Head is included in that Fulness, tho' his own proper Existence be entire, complete and most glorious.

*Creed 4.* *A word to all you Deceivers, &c.* I cannot apprehend how he can make the Quaker's Creed of this, supposing the whole Passage, unless every particular Reproof must be taken for a general Creed, and then *Argumentum ad Hominem*; may not this Creed-maker's calling the Quakers and their Ministers, (*New Rome, Painted Harlot, Apostates, Deceivers, False Christ's, Great Impostors, Deluded Souls, Black-guard of Lyars, a Tribe of Wretches, a Pack of Hypocrites, the greatest Cheats, &c.*) be esteemed Francis Bugg's and his Minister's Creed? But I dare say, many of the Church of England, would not like such a Creed to be formed and forged upon them from F. B.'s Railery, and indecent Treatment of the Quakers.

As to his Charge on G. F. &c. of the *Letter* being *Dust, Death, Carnal, Killing, the Husk, &c.* Cr. 4. & 6. & p. 78. I must refer the Ingenious Reader to G. F.'s own Explication in this

very Matter ; where he intends by *Letter*, not the Doctrin contained ; thus distinguishing it in his *Great Mystery*, fol. 78, viz. "*The Letter, Paper and Ink ; that the Letters are Carnal, but the Scripture, the thing it speaks of is Spiritual, the Word is Spirit.*" (Thus G. F.) His distinction appears between the *Letter* and the *Spirit*, as between the *Shadow* and *Substance*, and to be partly grounded on *Heb. 9. 10. Rom. 2. 29. & 2 Cor. 3. 6.* and partly relating to the Nature of what he intends by *Letter* abstractly, as in *Paper* and *Ink* which will decay ; and is not the *Kernel*, the *Seed*, the *Life* or *Spirit* which will never decay ; neither do we ascribe *Holiness* to the *Paper* and *Ink*, or dead Characters, but to the holy Doctrin and blessed Precepts contain'd, which therefore are called *The Holy Scriptures*, which we never did say are either *Carnal*, *Dead* or *Killing*, but spiritual living and permanent. *The Holy Scriptures*, 2 Tim. 3. 15, 16. being put for the Holy Doctrin therein contain'd, is a Metonymical Phrase. Yet we are truly thankful to God for preserving to us the outward Writings, Scriptures or Books commonly called the Bible.

Creed 5. "The Light, Christ, by whom all things were made and created, glorified with the Father before the World began, and which the Scripture testifies of, *IS ABOVE* the Scripture, and before the Scripture was, &c. And this Christ is the same yesterday, to day, and forever, whom the Saints came to witness *WITHIN* them, not another Christ nor many Christ's, &c. G. F.'s *Great Myst.* p. 254.

Against which F. B. objects, viz. According to their Creed last recited, the same Christ by which all things were made and created is *IN THEM*, which is true, then that proves sufficiently what Eccles. says, viz. That the World was made by him [which F. B. injuriously construes S. E. (upon the Quaker's Creed) to say of G. F. Oh ! horrible and blasphemous Slander against us, and expressly contrary to G. F.'s own Testimony for Christ before-cited.]

But invert the said opposed Creed on our Opposer ; to his contrary sense, and then it will run thus, viz. 1. That Christ the Son of God, by whom all things were made and of whom the Scripture testifies, is *NOT above* the Scripture, nor before the Scripture was. (Is not this Socinianism, and a Denial of Christ's Divinity ?) 2. That the Saints came *NOT to witness this Christ within them* (which is to deny their Christian Faith of Christ within, 2 Cor. 13. 5.) Oh ! what horrible Antichristianism and sad Apostacy is the Man run into, thus to

the Saints too ; contrary to Christ's own (and his Apostle's) Testimony. Read *Joh. 17. 23, 24. 2 Cor. 13. 5.*

Creed 6. "All Teaching which is given for by Jesus Christ, is to bring up the Hearers. "Perfection, even to the Measure, Stature and Fulness of Christ, &c. On which he R MARKS, viz. Come and see once more this dismal, antichristian and uncharitable Creed of the deluded Souls, &c. They, like the Pharisees, hold SINLESS PERFECTION, &c.

Ans. Come and see once more what F. holds, e converso, to the contrary, viz. That Teaching (or Ministry) given by Jesus Christ, is to bring up the Hearers to Perfection, that is, Sinless ; it was to present them perfect in Christ, and that all might come in the Unity of the Faith, and the knowledge of the Son of God unto a perfect Measure and unto the measure of the Stature of the fulness of Christ, as the Apostle expressly declares, *Ephes. Oh ! what sad and dismal darkness of Apostacy the Man fallen into ?* Contrary both to Christ and his Apostle's express Testimony. Read *Joh. 17. 21, 22, 23, 24. &c. Ephes. 4. 11, 12, 13.*

In Creed 6. *ibid.* He that hath the same Spirit that raised up Jesus from the dead, is Equal with God (which we do deny) quoting *Saul's Errand* &c. p. 8. and also *Great Mystery*, p. 78, 127, 228 where (quoth F. B.) their being equal with God not denied but strongly implied.

Ans. We deny both to be any part of our Creed. The first, as being some accidental Mistake (in *Saul's Errand*) as 'tis really supposed, being also contradicted by G. F. in his owning the Charge, and denying himself or another Creature to be equal with God his Creator. But testifies, the Son and Holy Ghost, to be equal in Power and Glory with God the Father. *Great Mystery*, p. 127. and p. 254. and *Saul's Errand* p. 5, 6, 8.

Let us take a view of some of F. B.'s 12 Errors charged on the Quakers Doctrin, on which (with his 6 fictitious Creeds) his 12 Chapters and much of his Book, are grounded:

1. Against G. F.'s *Great Myst.* p. 89. viz. That the Quakers have a Spirit given to them beyond all Fore-fathers (since the days of the Apostles) in Apostacy, &c.

[The very intent and meaning of G. F.'s words herein, was not beyond all the Fore-fathers, with exception, but beyond all in the Apostacy.] A further, And they can discern who are Saints, who are Devils, and who are Apostates, without speaking ever a word. (But add further) They that be

*Power and Life of Truth* (as *E. F.* there saith) so discern between *Saints* and *Devils*, &c. and that's possible, as 'tis for humble Men to discern wicked Persons, even by their proud and sly Looks, wanton and scornful Eyes, envious fallen Countenances; the shew of whose countenance testifying against them; and more especially by the *Gift of discerning of Spirits*, given some in the Church of *Christ*, Apostates and wicked Spirits are discernable from Saints. The first part that a *Spirit of Understanding and Discerning* was given, and among us, *beyond all such Fore-fathers as were in the Apostacy*, *F. B.* did long believe was no Error. But now if he'll have it, invert it upon him, and then it must be in this sense, 1. *That 'tis an Error to profess a Spirit in us (nowadays) beyond all the Fore-fathers in the Apostacy.* 2. *That they that be in the Power and Life of Truth cannot discern between Saints and Devils, especially when silent.* These being opposite the Doctrins he deems *Erroneous*; by the first, he has excluded himself (as well as others) from the Spirit of *Christ*, which is beyond all the Fore-fathers in the Apostacy, and thereby he hath excluded *Christ* and his Spirit, which the true *Quakers* had; consequently he's endued with the Spirit of Apostates, and in a great Apostacy, not only from the Christian Society of the People called *Quakers*, but also from *Christ* himself, his Spirit, Light and Truth. By the second, he has exposed (and excluded himself from) the Saints' gift of discerning (by the Power and Life of Truth) between *Saints* and *Devils*.

His 11th *Erroneous Principle* charged on the *Quakers*, chap. 1. out of *Good Advice*, p. 39. is, *That Edward VI. by Archbishop Cranmer, was compelled to sign a Warrant to burn poor Joan of Kent, counted an Enthusiast, for which F. B. sadly (on presumption) vilifies W. P. &c. p. 72, and which he saith, He does not believe, but charges it upon him G. W. and the rest as a Lye, until I prove it by a Protestant Author.*

Ans. See *Speed's Chronicle*, p. 1103. how early it is proved, and how averse *Edward VI.* was to signing the Warrant to burn *Joan Boucher*; how *Dr. Cranmer* (his Godfather) Archbishop, laboured to induce him to set his Hand to the Warrant of her Execution, and with what reluctance he did it, but not without Weeping: See *Baker's Chron.* p. 311. Now, *F. B.* mayst thou not be horribly confounded and ashamed of thy precipitant foolish rashness, in reviling and unjustly condemning us as *Lyars* in this Mat-

terial supposed Error. "I affirm the true Church is in the true Faith, that is, in God; and we must either believe this AS the true Church believes, or else it were but both a Folly and Hypocrisie to profess our selves Members thereof."

This he charges upon my self as one of the *Quakers* great Errors (wherein I did not make the Church the *Foundation*, but *Example* of our Belief;) whence it follows, inverting it to his contrary Principle implied, that either the true Church is not in the true Faith, that is, in God, and therefore we must not believe as she believes; or else, that tho' the true Church be in the true Faith, that is, in God, we must not believe this as the true Church believes, or we must not believe in God as the true Church believes; let him take which he pleases, seeing he opposes my Affirmation as erroneous; and then behold this blacksliding Adversary's Faith, and return upon him, *Oh! horrible Apostacy from the Faith of the true Church.*

If *F. B.* says, the afore said Inversions are not his meaning; then what did he oppose as *Erroneous*, pray? Must not the contrary Sense of every thing he opposeth be taken for his Sense? Or did he wittingly and wilfully oppose Truth? It must be the one or t'other. Take which he pleases, and let him wind off the Dilemma if he can.

The most of the rest of his Articles that concern Doctrine, are answered in divers other Books; as in my late Answer to the Baptists at *Depford*, and *Enquiry* into a late Pamphlet, styled, *Some of the Quakers Principles and Doctrins*, &c. And in my Answer to *Dr Ford's Preservative against Quakerism*. At present I wave and pass by many of his Personal Abuses, gross Detractions, Raileries and Slanders, and unjust Comparisons between Us and the *Papists* and *Popes*; and many of his foul Reproaches cast upon the Servants of *Christ*, both living, and the dead in *Christ*, which the righteous God takes notice of.

Only, *F. B.* I may remind thee, That thy Stories against me, *As an ill Instrument to set Man and Wife at variance, and in breaking a Match*, p. 60. are both utterly false; and the Match, pretended, was not of my breaking; as I can easily evince. As also thy Consequence, *That G. W. has out-done the boldest Jesuits that ever thou read of.* And even in thy Title Page, terming me a *Chief Cardinal*. In both whereof it appears, thou makst no Conscience of defaming and scandalizing me and others, to render us for ever infamous.



than 'twas to render thee an Informer; as also, in thy charging me with being a *Deceiver of the People*, p. 33, 34. On a Supposition from T. R.'s Account, that thou voluntarily paid thy *Fine before Distress*, when 'twas after, according to thy Certificate, p. 34. But suppose his Account was a Mistake as to such Circumstance of time of payment, and I mistaken too in such Supposition, (hadst thou no better Character for him, than *Lying Lawyer*; nor for me, than *Deceiver of the People*?) Which I placed not on a necessity from God (as is falsely pretended) but on a Supposition, nor was it Matter of Doctrin; does it follow that I am, therefore, a *Deceiver of the People*? How does that appear; from the true state of the Case? And upon what Proposition and Argument? I'll suppose one for thee. *He that has been mistaken in a supposition about a Circumstance of time, is a Deceiver of the People; but G. W. has been so mistaken; Ergo, and then I must deny the major or first Proposition; and can produce sufficient Exceptions to invalidate the Argument.*

I have not room here closely to pursue the *Dilemma* upon thee, for thy temporizing Retraction and Excuse of thy being not of the same Mind thou wast in in 1686. concerning us in the beginning; and that thou hadst then better Thoughts of us respecting our beginning, than now thou hast; and that thy reason thereof thou wast in an Error, also granting thou wast mistaken in thy charitable Opinion of us, and in the greater Error, &c. p. 12, 13, 14. Which feigned Retraction (being in opposition to thy own plain declared Testimonies both before and since thy Conformity) will not excuse thee from Self-condemnation, nor from Sinning against Light and Conviction in thy temporizing Backsliding.

And now, F. B. as concerning thy Proposal to G. W. &c. To prove what we have said, or retract what we cannot, of our Principles which we hold (and which thou chargest and rechargest on us as thou say'st) according to E. Burrough's Proposition, than to let thee have a Months notice thereof, any four, six or

ten of our ablest Captains; 'tis ablest Preachers thy Epistle to Bereans, p. 12.) and that in *Milden-hall* too (as thou boastingly challengest) and wilt take the like number of MEN on thy side; if we refuse this, then 'tis in thy purpose to trouble thyself no more after this manner, chap. 12. p. 7 and chap. 1. p. 1, 2. and Postscript, p. 89. &c.

Ans. This we look upon as a conceited, proud Boasting (as well as unequal) Challenge on thy part, and therefore refuse it; and we are not bound to dance after thy Pipe; nor to run after thee to *Milden-hall* to wait upon thee. Whether thou wilt keep to thy purpose, to trouble thyself no more after this manner, or break thy Promise; look thou to that, if thou think'st thou hast any Reputation to lose. We reject thy conceited boasting Challenge; 1. Because it supposeth thyself such a qualified Person as to make his Propositions unto, which was for Meeting of a few of the ablest Priests and Professors, which thou attemptest no proof for thyself being one of them; and thy own Self-conceit can be no proof thereof to us.

2. Nor that the number intended on thy side are of the ablest Priests and Professors; therefore thy Challenge suits not thy instance.

Nor dost thou produce any Deputation from the Church, Bishops or Clergy of England, that they will own and stand by thy Books against us, and intrust thee and thy number of Men to convert Matters of Religion on their behalf; if Deputation might justly be expected thou shouldst have produced; considering how lofty, sultry and extensive thy Challenge is; and how it tends to affect a People and their Profession we having also many foul Abuses and Perversions to charge against thy Books, and not at all merous or doubtful of dealing with thee, &c. a Christian way, if the Lord should require (remembering how thou wilt accept G. W.'s charges p. 31.) But we are not under thy jurisdiction, Command or Summons, either as Ministers or Christians.

By a Servant of Jesus Christ,

G. WHITEHEAD

WE whose Names are herein to subscribed, do, in Behalf of the People commonly called Quakers Certifie all Persons that are or may be concerned, That

Francis Bugg, in his late great Book, filed, *in Rome*, hath most injuriously and fallly accused and charged the said People, and their Ministers as followeth, viz.

I. With Denying Christ Jesus who was born of the Virgin Mary, who suffered without the Gates of Jerusalem, rose again, and ascended into Heaven, &c. and that they believe and say, That they cannot call HIM Christ, chap. 3. p. 16. and Epistle to Bereans, p. 2.

II. That the Quaker's Prophets give Witness to Fox INSTEAD of this Christ; that they call him G. F. the Branch, the Star, the Son of Righteousness; and put the North of England for the Town of Bethlehem; Epistle to the Bereans, and 81.

signed in London, the  
3d. day of the 2d.  
Month, called April,  
1693.

Tho. Green,  
James Parke,  
Sam. Waldenfield,  
John [unclear],  
Benjamin Antrobus,  
John Butcher,

Gilbert Lusty,  
Theodor Eccleston,  
John Botwater,  
Richard Reedham,  
William Robinson,  
Francis Etteridge.

III. That they (i. e. the Quakers) say, His Body (viz. Christ's Body) was of an earthly perishing Nature, Epist. ibid Remark on Creed 3.

IV. That they say, The HOLY SCRIPTURE is Carnal, Dust, Death and Killish, &c. Epist. ibid. on Cr. 6. and p. 78. And to aggravate Matters against the Quakers, F. B. most unjustly and maliciously affirms their Creed to be Antichristian, Blasphemous, Idolatrous, if not a Compound of all Heresies, Epist. ibid on Cr. 6.

Whereupon we do, in the Holy Fear of Almighty God, and in Behalf of the said People, Declare and Testifie, That all these, and aliother his Accusations of the same kind, or depending thereupon, are utterly false, wicked and malicious, and never so believed, so said, nor so affirmed by Us, as charged against Us; but contrary to our Persuasion, Principle and Profession.

F I N I S.